

HISTORICAL SIGNIFICANCE OF THE IMAGE OF THE KAZAN VIRGIN IN THE EDUCATION OF SPIRITUALITY, MORALITY, AND PATRIOTISM

Ramil Ravilovich Khairutdinov¹, Alexander Vladimirovich Morozov², Flera Gabdulbarovna Mukhametzyanova^{3*}, Elena Alexandrovna Venidiktova⁴, Alexander Sergeevich Chugunov⁵

^{1,3,4,5}Kazan Federal University, 420080, Kazan, Kremlin Street, 18 Kazan, Russia, ²Institute of education management of the Russian Academy of education, Russia.

E-mail: *florans955@mail.ru

Article History: Received on 30th August 2019, Revised on 28th September 2019, Published on 20th October 2019

Abstract

Purpose: The article presents an analysis of the historical values and roles of the Kazan Virgin in the formation and development of the Russian state, the spiritual, moral and patriotic education of citizens and, above all, the younger generation of the country through the prism of the modern socio-cultural situation.

Methodology: The study implemented the principle of consistency, the principle of objectivity, the principle of the subject-subject approach.

Result: The Kazan Icon of Holy Virgin, the significance of which cannot be overestimated, is a very strong image that has protected the Russian land from foreign invaders from time immemorial. Not only ordinary people prayed to her, but also princes, kings. Particular emphasis is placed on the consideration of the educational component in the modern system of national education, the formation and development of appropriate values and orientations of students, systems of spiritual and moral values, civic identity, the place of spirituality and spiritual culture in the personality structure. The authors substantiate the importance of the image of the Kazan Virgin in solving the problem of spiritual, moral and patriotic education of the population.

Applications: This research can be used for universities, teachers, and students.

Novelty/Originality: In this research, the model of Historical Significance of the Image of the Kazan Virgin in the Education of Spirituality, Morality, and Patriotism is presented in a comprehensive and complete manner.

Keywords: *The image of the Kazan Virgin, spiritual and moral and patriotic education, moral values, spiritual culture, personality, education, spirituality.*

INTRODUCTION

The formation of spiritual needs is the most important task of education. And spiritual education is nothing but the education of the soul and spiritual culture. This is the directed activity of all the institutions of society for the upbringing of a person of a certain culture. Studies of the concepts of "spirit", "soul", "spiritual" often acted within the framework of the thesaurus and the initial proposition have always been that the essence of a person in its integrity consists in the interaction of three components: the biological, social and spiritual sides.

Article 2 of the Federal Law of December 29, 2012, No. 273-FL "On Education in the Russian Federation" (with subsequent amendments and additions) defines education as a single purposeful process of education and training, which is a socially significant benefit and is carried out in the interests of a person, family, society and the state, as well as a set of acquired knowledge, skills, values, attitudes, experience and competencies of a certain amount and complexity for the purposes of intellectual, spiritual and moral, creative, physical and (or) professional development of a person, satisfaction of his educational needs and interests; and the definition of upbringing as an activity aimed at personal development, creating conditions for self-determination and socialization of a student on the basis of sociocultural, spiritual and moral values and rules and behavior accepted in society in the interests of a person, family, society and the state ([Eldashev, 2016](#)).

Education has lost its main component - educational: activities aimed at the formation and development of moral values of the younger generation ([Morozov, 2014](#)).

In modern circumstances, any changes in society are not only unsuccessful, but also meaningless if they do not find support in the spiritual life of a person and are not supported by appropriate changes in culture, education, and values of people. The ignored spiritual and moral problems of the Russian society, its national character and consciousness, mentality and historical memory, basic values and fundamental traditions of Russian civilization, historical continuity, national ideals embedded in the genotype of the Russian people are escalated ([Morozov, 2017](#)).

Spiritual and moral education - the promotion of spiritual and moral development of a person, the formation of his system of basic humanitarian values, focused on the priority rights and duties of a person, intercultural dialogue, the active participation of young people in public life; readiness for the free choice of the path of its development and responsibility for it ([Antúnez, & Contreras, 2016](#)).

In modern society, there is a need to address strategic objectives aimed at improving the social status of spiritual and moral education and the development of young people ([Yerizon, Putra, & Subhan, 2018](#)).

According to a fair statement by V. A. Sukhomlinsky in a person who we educate, must combine moral purity, spiritual wealth, physical perfection ([Merkiybayev, Seisenbayeva, Bekkozhanova, Koblanova, & Alikhankyzy, 2018](#)).

METHODS

The study implemented the principle of consistency, the principle of objectivity, the principle of the subject-subject approach.

The following groups of research methods were applied:

Theoretical and methodological - theoretical and methodological analysis of scientific literature and the regulatory framework for the problem of research.

Empirical - observation, conversation, method of expert evaluation.

Analytical - content analysis.

RESULTS AND DISCUSSION

The socio-cultural situation in Russia in the 21st century is accompanied by a change in public order, the severity of spiritual and moral, political and socio-economic problems. The transformation of values and ideals that is taking place in society in this regard, the complication of the social structure, unemployment, the rapid impoverishment of a sufficiently large part of the country's population, ideological and moral pluralism and others should influence the socialization of the youth, the formation of its civic identity, etc. The deformation of the value system in our country (primarily spiritual values) that occurred during perestroika and in a later period led to the destruction and leveling of many moral principles that had been forming in society for decades to such categories as "conscience", "spiritual asceticism", "helping one's neighbor", "honor", "mercy", "justice", "humanity", "patriotism", "compassion", etc.

Currently, at the federal level, there is no approved Concept of education, there are no guidelines allowing to determine long-term goals and objectives of education. A radical change in the situation in favor of the development of spiritual and moral education in social policy is possible today, subject to the formation of a clear social order for the development of spiritual and moral education, effective support for the educational activities of social institutions of modern society.

In the context of the discussion of this problem the systemic approach is presented to us as an organizational form of program management of spiritual and moral education and development of young people united by a common goal, general forms of organization and management to create an optimal environment aimed at creating positive attitudes in the public consciousness of Russians, value orientations of the younger generation and maintenance social stability ([Suleri & Cavagnaro, 2016](#)).

The tasks of patriotic and spiritual-moral education and the formation of a healthy lifestyle on the territory of the constituent entities of the Russian Federation should be solved in close cooperation with youth public associations. The moral and spiritual potential of any society is laid, first of all, in the family and school, nothing new can be invented here.

The implementation of the Program for the formation and development of spirituality of Russian citizens and, first of all, spiritual and moral education and development of Russian youth will allow to carry out the National idea of the state when education is seen as a means to achieve a goal, culture as a tool, and spirituality as a result ([Gavhale, 2016](#)).

Education is the basis of spirituality. However, in order to become one, it must have appropriate content focused on universal human values, world, and national spiritual culture.

Throughout the history of the Russian state in Russian monasteries all the best has always been gathered: people are devotees of piety who have become famous throughout the Orthodox world; priceless treasures of Russian culture - temples, books, wall paintings, icons, priestly vestments, church utensil; pious customs and rules - gratuitous assistance to the needy, spiritual education and the senile guidance of believers.

The Kazan Icon of Holy Virgin the significance of which cannot be overestimated is a very strong image that has protected the Russian land from foreign invaders from time immemorial. Not only ordinary people prayed to her, but also princes, kings ([Ajallooeian, Gorji & Niknejadi, 2015](#)).

More than once the Kazan Virgin showed the way to glory and victory for Orthodox soldiers, defenders of the Russian land, who performed their duty to their homeland. It is believed that the Holy Virgin is the protector of Russia and helps the country to stand against the enemies.

It got special fame in the Time of Troubles which began in Russia at the beginning of the seventeenth century with the end of the Rurik dynasty. Patriarch Hermogenes became the spiritual leader who stirred up a hopeless society. He called on the people to unite and go for the liberation of Moscow and the Russian land from the excesses of the Poles. Prince Dmitry Pozharsky began to gather troops and militia. In Yaroslavl Kazan soldiers with the Kazan Icon (with its copy) which they

gave to the prince joined the militia. With the icon and the prayers of the Holy Virgin, the Russian army moved in the direction of the capital. October 22, 1612 Moscow was liberated from the Polish-Lithuanian invaders.

After the victory over the Poles D. Pozharsky sent the icon to the Church of the Entry in Lubyanka. In gratitude for victory and salvation in battles, the prince built the Kazan Cathedral on Red Square where the wonderful image of the Virgin Mary was dispensed.

November 4 (22.10. Old style) was declared the day of the celebration of the Kazan Icon of the Holy Virgin in memory of the liberation from the Poles. At first, this day was celebrated only in Moscow and in 1649 Tsar Alexei Mikhailovich issued a Decree in which it was established that this holiday should be considered as a national holiday. In the reign of the Romanov dynasty the Kazan Icon became the most important national shrine. Copies of the Kazan Icon were widely spread throughout Russia. In modern Russia the Kazan Icon is a symbol of national importance. Since 2005 November 4th is the "Day of National Unity".

In 1709 before the Battle of Poltava Peter the Great prayed in front of the image of the Kazan Virgin (in the village of Kaplunovka). A copy of the icon was in the tent of Peter I during the Battle of Poltava.

According to the legend, Mikhail Illarionovich Kutuzov personally carried the icon out from the Kazan Cathedral on Red Square turning into his overcoat when the Russian troops left Moscow. Kazan Cathedral on Nevsky Prospect in St. Petersburg became the main monument to the victory in the Patriotic War of 1812 ([Laureano, Fernandes, Hassamo & Alturas, 2018](#)).

The miraculous image played a significant role in the history of the Great Patriotic War of 1941–1945. According to historical documents the icon was delivered to Leningrad which was surrounded by the fascists. There it was carried along the outskirts of the blockade city - and the city survived. Then the icon was transported to Moscow. In October 1941 - in the most difficult days of the defense of the capital when the enemy was already preparing to take a victorious march through the city streets an airplane with the image of the Kazan Virgin flew around Moscow. As a result of the counteroffensive that started on December 5, 1941, the Germans were routed and driven back from the capital of our Motherland. After that a prayer service in Stalingrad was served in front of it - and the battle was won by the Red Army.

Why today such concepts as "spiritual wealth", "moral purity", and "spiritual health" are actually forgotten. Today it is "not fashionable" to be spiritually rich: material wealth is in priority ... But it became just "indecent" to talk about the moral purity and spiritual health of an individual...

Modern Russian society of successful oligarchs and rentiers puts economic feasibility - above all ... But let's try to answer the question honestly: what is the economic feasibility of love and care for the elder about the younger, strong about the weak?

Apparently, in the course of economic reforms we crossed the forbidden border beyond which both the inner world of a single person and the state's economy as a whole are beginning to collapse. Here is the center, the naked nerve of the socio-economic crisis of Russia.

In modern conditions, only a highly educated society with its rich history, traditions, success, natural and intellectual potential can withstand destructive forces. Analyzing the history of centuries and the events of present days we proceed from the thesis that all means capable of influencing the spiritual and patriotic education and health improvement of people should combine their efforts in the interests of universal welfare. Nowadays Russian society is very much in need of spiritual and moral values: faith, love of neighbor, compassion, patriotism, etc.

SUMMARY

1. In modern Russian reality pedagogy should become a leading policy because without spiritually oriented, holistic, integral pedagogy it is impossible to carry out a moral reformation of the spirit of the people and without it there is nothing that can create an economy, civil society and the state that would meet the requirements of evolution and the meaning of human life.
2. Not a narrow-pragmatic education bordering on spiritual savagery, not an egocentric philosophy of life with evaporated morality, but an expanded, universal consciousness that includes domestic, world and professional culture and brought individual and social life into spirit, as well as spiritualized feeling and free will will provide an opportunity to understand the national economy in the kind of the material form of the spirituality of the people and implement this knowledge into a reasonable moral-legal policy and then an effective economy - the real base of the education system.
3. Holistic spiritualized consciousness - the result of holistic education - sees material resources as an idea, that is, in their indissoluble unity with the human spirit with its respective states and their manifestations and understands social production as one of the forms of the idea of spirituality.

CONCLUSIONS

The 21st century posed the urgent problem of the revival of spiritual culture. The upbringing of spirituality is the way of the revival of the Russian intelligentsia, the creation of the main inner prerequisite for the development of creative

individuality. Raising such a personality implies the development of spiritual needs in the knowledge and self-knowledge of reflection, beauty, communication with family, friends, nature, creativity, the autonomy of one's inner world, search for the meaning of life, happiness and ideal.

The most important component of the education system, inspiring it with the very fact of its participation is a Teacher whose knowledge, ideological convictions and personal qualities are the most significant factor in the effectiveness of using pedagogical technologies. Any transformations, reforms, and innovations if they claim successful implementation and real support in the field of education must begin with a system of advanced reforms and innovations of pedagogical education, with the training of future teachers and in some particularly extreme and urgent situations - with the retraining of teachers that already work.

ACKNOWLEDGMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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